

intimacies of ones own friends, but kind attentions never.—Dr. Hall.

By a recent decision of the Court of Appeals, Chief Judge Folger decided that a marriage contract entered into in good faith though without witness, is, nevertheless, a valid contract.

A terrific cyclone occurred last Sunday, a week ago, on the island of Catania, Sicily, that exceeded anything that has ever been known in this country. Four hundred persons were injured and much property destroyed.

We call special attention to brother Mason's article in this week's issue. It is one of the strongest testimonies yet produced in favor of the doctrine of the Brethren church and we are grateful to brother Mason for preserving it for our readers.

Next Friday the first fall term of Ashland College closes. Next Tuesday the second fall term begins. Some of the students are teachers and will go out to teach. Mostly all are staying, however and new ones are coming in for the second term.

We expected a full report from the Fair Haven meetings from Elder P. J. Brown or some other enterprising member of that church, but failed to receive it in time for this week's paper. We would like to apologize for their tardiness but really we don't know how.

Brother Allen Martin, of Wayne county, Ohio, and sister Dell, his wife, visited the sanctum and boarding hall, last Wednesday, and while they cheered us with their presence they had an opportunity of learning something about the rush of work in this office on mailing day.

Brother Bashor brightened the sanctum by his presence last Wednesday. He was fresh from the meeting at Fair Haven and was feeling good over the results of his labors there. He left for South Bend, Indiana, the same evening, and we hope to hear of a revival in the Church at that place.

Sister Emma Stouffer has filled her quota of subscribers for the EVANGELIST and sends us interesting items of church news. Church news are always welcome. Yes, and subscribers too—and it is a fact too, that churches that send us large lists of subscribers always have good news to report.

Brother David Bailly was absent from Ashland the greater part of last week, having been on a visit to his old home in Highland county. He returned Friday night bringing his sister Mrs. Buzzard with him. Brother Bailey can never leave Ashland even for a short time without being missed.

The Board of management of the World's Exposition having failed to procure the great organ of the Mechanics' Association of Boston, has given a contract to Pilcher Brothers of New Orleans, who will construct the largest organ ever made for exposition purposes; in fact the largest ever manufactured in America.

Pastor Sequin of the French Mission, whom we noticed a few weeks ago as having renounced Romanism, and publishing the *La Trompette Evangelique*, wherein he deals heavy blows at Catholicism, was lately mobbed at Pola, Illinois. He received no serious damages however, and will continue his work of evangelism.

The department of Woman's Work of the World's Exposition is assuming large proportions. Auxiliary associations, composed entirely of ladies exist in all the Southern States, and new organizations are constantly being formed. They are all busy preparing their exhibits, and the management has set aside the sum of \$50,000 to make their work effective.

Rev. Dr. Charlmers, one of the members of the American Committee of Revision on the Old Testament, says that it is now understood among all parties that the revisers have been much more conservative than their colleagues were in preparing the New Testament, in the main confining themselves to such changes as were deemed indispensable, rather than extending them to all cases where they might seem desirable.

A missionary of the American Sunday school Union found a church thirty years old, meeting in a good house of worship well appointed as to comforts, with a large congregation, but which had never had a Sunday school. While there was preaching to parents and adults the children were hunting, fishing, &c. A good school of fifty scholars was organized by the missionary. The denomination of the church is not given.

The New York Independent is authority for saying as a fact of "tremendous significance" that "There is a great improvement in the past twenty years in the tone of German Protestantism. Rationalism has been dislodged from most of the Universities, and their influence is overwhelmingly for supernatural Christianity. Even Teubingen appears among the evangelical prophets."

It becomes us to believe what the Apostles believed, to receive what they received and reject

what they rejected—for they were with Christ, saw what He did, heard what He said, believed Him, obeyed Him, rejoiced with Him, died in Him and triumphed in Him. More than this no one can desire.—Bruderbote.

The above from the German Baptist paper, meets with our entire approval. It is in fact the Gospel alone doctrine which we preach, and opposed to the super-Gospel theory of the German Baptist annual meeting. There is no difference between us and the Bruderbote, why can we not be brethren indeed?

News from Ashantee painfully illustrates the truth, that "the dark places of the earth are full of the habitations of cruelty." Small-pox has been raging in and around Coomassie, and among the victims was the king who died very suddenly. At the funeral three hundred of his subjects were killed. Immediately afterward Coffee Calcalli, who was king of Ashantee at the time of the war in 1873, and was subsequently deposed, was found dead in his bed, having been murdered, as was generally believed, although it was given out that he died from apoplexy. The successor, to the throne will, it is supposed, be Meniah, who was king up to a few months ago, but who was deposed on account of his barbarous cruelties.

Purgatory is a place invented by the priests for the accommodation of characters that are too good for Hell and not good enough for Heaven. We sometimes have certain states or conditions on earth fitly described by heaven on earth, and hell on earth. There is also a condition that may be aptly described as a purgatory on earth. It is the condition in which the character is placed who has not the manhood to declare his principles, but makes a pitiful attempt to poise between the opinions of two opposing parties. Being a kind of a go-between between right and wrong he has great difficulty in keeping his equilibrium on the division fence, and from the fact that he is undergoing a great moral and mental torment on account of his half way condition, it may truly be said of him that he is enduring a purgatory on earth.

Correspondence.

From Red Oak Congregation.

In the autumn of 1883, the church met in council to make preliminary arrangements for a lovefeast.

Elder Zachariah Annan, of Taylor county, who had paid but little attention to us for two years, hearing of our arrangements came to visit us. He refused to preside over our meeting, so I proceeded according to the Gospel, to which he soon found objections. A sharp debate ensued, but I succeeded in getting a vote on the subject of annual meeting. Seventeen, that being all the members present, voted for Gospel alone principles. Elder Annan seeing that he was of but little importance in a progressive meeting, took his departure. We proceeded with our meeting, and enjoyed a season long to be remembered.

But Annan was not satisfied with our proceedings, and called Elder Samuel Fike a few months ago and entered the congregation in my absence, and by cant and misrepresentation succeeded in winning two members who communed with us. Yet they did not nor will not conform to annual meeting.

We are now better off than we were before the brakes were removed from the gospel wheels; we can ascend the hill of Zion with greater ease. Although we have to bear all manner of calumny and defamation, yet we rejoice that we are counted worthy of suffering, as Christians, for truth's sake.

Though I am blamed for leading this congregation to the Brethren yet I rejoice and would to God I could lead the erring world to the foundation of eternal truth. Our number is small, yet I think Christ is with the church and this makes us strong.

J. E. MATLICK.

Austin, W. Va.

From Almena, Mich.

BRETHRENS EVANGELIST: Please notice, that we held our communion on September 27; which was a refreshing season. There were present several from a distance. The order was good and the church was crowded. Before communion we repaired to the water, where sister Price, wife of Elder C. A. Price, was buried with Christ in baptism. She came, I think, from the Baptist Church. There was also, one reclaimed.

The church having voted sometime ago to advance brother Shank, he was therefore ordained by the laying on of hands. May the Lord bless him and enable him more fully to work in the Master's vineyard, is our prayer. The ministers who officiated at this meeting were Walter Clark of Dowagiac, and C. A. Prices of Nashville, Mich.

ADAM DEHAVEN.

From a Conservative Church.

EDITOR EVANGELIST: I have been taking your paper for some time and enjoy reading it very much.

Our church is in quite a confusion here, caused by some who are determined to enforce annual meeting decisions or laws upon us. I was present when the church was organized at this place, and at that time the New Testament was held up and declared to be "our only discipline," "and," said the Elder, "by this we take members into the church and by this we expel." But now they say that the church is pledged to the edicts of annual meeting and that all that will not bow to it can find room outside of the church. They say that the Gospel is not sufficient, and one of the preachers claimed that the Gospel did not forbid horse-racing and betting, which perhaps is considered of less offense than for a young sister to wear a hat.

The declaration is now made that all who will not vote to expel sisters for violating the laws in this one respect, will be cast out, as the power of annual meeting must be respected. Their pretext is that the weak members are offended and that all who will not yield to their wishes are stubborn and will not hear the church.

I wish we could have good gospel preaching instead of this jangling and confusion.

SUSAN C. BLAIR.

Leon, Iowa.

In Memorium.

Brother John Riley of Masontown, Pennsylvania, was born November 14th, 1803, and died September 24th, 1884. He was for many years a consistent member of the Brethren church, and no one knew him but to love and respect him. Early in life he married Frances Longanecker who bore him an only daughter.

Brother Riley had been, for some years, afflicted with paralysis and in the last four years he could neither walk nor talk; but in all his affliction he was patient and resigned. Sister Riley, too, is in the shadows of life. She was very attentive to the comfort of her husband and did all that a devoted, Christian wife could do, to alleviate his sufferings. In her bereavement she has the sympathy of everyone.

Brother Riley's body was interred in the Fairview graveyard, where it was followed by many relatives and friends. The services were conducted by J. C. Johnson and Solomon Buckalew; from Rev. 22:6. "Blessed and holy is he" etc. By the death of brother Riley the church loses a faithful member and the community a respected and honored citizen.

J. H. T.

From Silver Creek, Ohio.

The church at this place is small in number but if we put our shoulders to the wheel we will be able to keep the old Gospel chariot moving along—ever trusting in Jesus and his word.

I was down at Swinton, Fulton county, with brother D. Rittenhouse, and enjoyed a visit in brother Baker's family. I think they are Christians and a nice family. Mary has enlisted under the banner of Prince Immanuel. She has put her trust in Jesus. I hope Abner will come into the fold, too, that they may all travel together in that straight and narrow path which leads to heaven.

I hope that every one feels as I do, like working faithfully in the Master's cause. The Lord is my refuge, and my fortress and in him is my trust.

As the years roll by, we have to say good bye to some of our friends; and to those who cannot labor in the same part of the Master's vineyard as we; let us say, God be with thee.

My prayers are that God may be with us all, in joy or sorrow; in peace or trouble; in life and in death.

MARY KIZER.

From Auburn, Illinois.

DEAR EVANGELIST: We had a lovely communion on the 27th ult.; brother Holsinger was with us. Two were baptized on the evening of the 1st inst. I began a meeting in the Washington school-house, in Macoupin county, this State, and closed on the evening of the 5th. Several united with the church and arrangements were made to organize another Brethren church in Illinois. Baptizing and organizing to take place to-morrow, in the town of Girard.

Please say that my address hereafter will be Edna Mills, Indiana, instead of Auburn, Illinois.

J. H. Swihart.

From California.

I expect to commence a protracted meeting at Marsh Creek, (Liberty School house), in Contra Costa county, Oct. 26th.

J. W. BEER.

Lathrop, Cal., Oct. 3rd.

Announcements.

The Brethren of Silver Creek church expect to hold a lovefeast on October 25th, beginning at 10 o'clock, a. m. A general invitation is given to all who may wish to be present.

A. K. BROWN.

Ainger, Ohio.

DEAR BRETHREN: We will have our lovefeast on Saturday, Nov. 1st, and would be glad to have some help. We have not been reconstructed yet, and have no elder. If some one would come to our feast and give us the necessary aid it would be a great help to the cause of Christ at this place. Any one who thinks of coming can consult me.

C. E. GLENN.

Terra Alta, W. Va.

DEAR EVANGELIST: Please give notice through your paper that the Brethren of the Fairview church will hold a lovefeast Saturday, October 25, 1884. All are invited.

J. M. MURRAY.

Aleppo, Greene county, Pa.

There will be a communion meeting held at the Gish school house, in Bourbon county, Kansas, situated nine miles south of Fort Scott; commencing on Oct. 18th, and continuing over Sunday. An invitation is given to all who wish to be present.

A. J. HIXSON.

M. D. WATSON.

Woman's Work in the Church.

Who called Miriam to be a prophetess? Who made Deborah both prophetess and supreme judge of God's chosen people? Who made Huldah to be the king instructress of the high priest and professor in the theological seminary at Jerusalem? What indication have we that anybody thought Anna the prophetess was out of her place in talking so much about Christ to the crowds at the temple as to deserve mention in sacred record? Whose spirit was prophesied and poured out upon the sons and the daughters, the servants and hand-maidens that they might all prophesy? By what authority are Philip's four daughters put down by the inspired writers as prophetesses without note or comment, and what did they do when they prophesied? What did the women do of whom Paul says, "Help those women which labor with me in the Gospel with Clement also and others of my fellow laborers whose names are in the book of life?" What was Phoebe's office in the church at Cenchrea? Why was Irene of note among the apostles? Did Paul forbid women to pray and prophesy in public and then give them directions as to how they should appear to honor the gospel when they did pray and prophesy in public? The apostle gave directions how the women should behave in the exercise of their gifts. (1 Cor. 11:5.) He not only gave such directions but he mentions with peculiar regard certain women that had labored with him in the gospel. (Thes. 4:3.) The prophet Joel's prophecy is quoted by St. Peter. The promise of the Holy Spirit was two sons and daughters; yea verily, God has promised it and we would to God that more of his hand-maidens were endued with power from on high. There were two women who testified to the coming of the Messiah, to wit; Anna, the prophetess, Elizabeth, the mother of John the Baptist. See the woman of Samaria proclaiming the Gospel and so effectually did she preach Christ that many sought him for themselves. It was a woman who first announced the glorious tidings of the resurrection of our blessed Lord, and let it be remembered these glad tidings were preached to the apostles themselves who at the time were sunk in despair. They were scattered as sheep without a shepherd. How cheering then the message Jesus sends by a woman; "Go tell my brethren I ascend to my Father and to your Father." John 20:17.

The beautiful angel at the door of the sepulcher bade the woman to go and tell that Christ is risen. Be encouraged dear sister in this glorious work, God has wonderfully blessed us. Oh that we may be worthy of the vocation wherunto we are called, is my humble prayer.—M. J. VINSON, in *Christian Indicator*.

Died.

SCHROCK—Near Berlin, Somerset county, Pa., October 3rd, 1884, sister LIZZIE SCHROCK, wife of brother Harry Schrock; aged 22 years, 1 month and 23 days. The deceased sister was a grand daughter of Bishop William Savits. She leaves a husband and two children to mourn their loss; the oldest but one year of age and the youngest but a few days. Funeral services conducted by the undersigned, assisted by brother W. A. Seibert, to a very large concourse of friends and neighbors. The departed sister was much loved and respected in the community in which she lived. The occasion was improved by request of the friends, on Revelation 14:13, "Blessed are the dead." &c.

JOHN H. KIRKPATRICK.